of them afterward sun, moon, stars, and earth. Now both Plutarch* and Stobaeus[b] testify, that Empedocles compounded the four elements themselves OUt of atoms. 'EjUTn-So/cXrJc Ss 6fc *fiiKportpwv bjK(*)v ra vroiywd truyicpivti* ct7r£jO *iarlv* cXa^tora, *KOI* oiovei <rTpij(8ta oToi/xeuov' Empedocles makes the elements to be compounded of other small corpuscula, which are the least, and as it were the elements of the elements.—And the same Stobaeus again obserVes,[0] 'E^7T£§OK:X?7C TTjOO TWV *T£<JCFCLpt*)V* 0TOlj(£Ui>V *OpCLVff-* ftara fXa^tcrra* Empedocles makes the smallest particles and fragments of body (that is, atoms), to be before the four elements.—But whereas Aristotle affirms, that Empedocles denied the transmutation of those elements into one another, that must needs be either a slip in him, or else a fault in our copies; not only because Lucretius, who was better versed in that philosophy, and gives a particular account of Einpedocles's doctrine (besides many others of the ancients), affirms the quite contrary ; but also because himself, in those fragments of his still preserved, expressly acknowledges this transmutation.

K&t <J>6eiV£i EI? **aXXuXa, wu *av^sr&i lv (*tget*** a-lV^j.

xiv. Besides all this, no less author than Plato affirms, that according to Empedocles, vision and other sensations were made by *diroppoal* o^/amov, the defluxions of figures,—or effluvia of atoms (for so Democritus's Atoms are called in Aristotle *ay^jjLara*[9] because they were bodies which had only figure without qualities), lie supposing, that some

[a] De Placitis Philos. lib. i. c. xvii. p. 883. torn. ii. oper. Tide etiam c. xiii. p. 883.

[b] Eclog, Physic. lib.i. c. xx. p. 3$. [6] Ibid, lib, i. c. xvii. p. 33.